

Trusting.

Just let thy Father do
What he will;
Just to know that it is true,
And be still.
Just to follow hour by hour
As he leadeth,
Just to draw the moment's power
As it needeth.
Just to trust him, this is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.
F. R. HAVERGAL.

Love of Enemies.

To say that we must love our enemies certainly does not mean that we are to have the same feeling toward enemies as toward friends, that we are to have the same delight in those who might hate us as in those who love us. This we can't do. Christian love requires nothing that is absurd or inconceivable. Love to all men does not require that we must have the same feelings toward all. God loves all men, but he has by no means the same feelings toward all men. He has the feeling of delight in his faithful servants, but a feeling of displeasure toward wilful sinners even while he loves them. Christ certainly had by no means the same feeling toward the malicious Jews who dogged his footsteps and plotted his death as he had toward his disciples. He clearly expressed his feeling of displeasure toward them, and of hostility toward their wickedness; he denounced their cruelty and hate in holy indignation, but he loved them still; he wept tears of bitter sorrow over the wickedness of his people; he repeatedly declared his desire to bless and save them; he prayed for the worst of them, and no word or deed of his can be pointed to which is in the least inconsistent with his own requirement that even enemies are to be loved.

Feeling is but one element of love, and love is not to be measured by it alone. If a man is wicked and maliciously and wickedly injures another, the appropriate feeling toward him would be that of displeasure and indignation; but he need not therefore hate him, or wish him ill in return. He should, on the contrary, wish him to become a different and a better man. The injured party should desire, and be willing to promote, if he is able, his true good, and return such treatment as would be adapted to disarm his hatred, and make him a better man. He need not therefore cultivate his friendship; he need not try to make a boon companion of a man whose character and spirit he must thoroughly dislike and disapprove. It may be wise for him to have the least possible to do with him, but he must not in malice seek his injury; and he must be ready and willing, if he has opportunity, to promote his true good.

Love to our enemies does not imply that we should approve their character or conduct. It does not involve complacency. On the contrary, love requires that, if a man treats us wickedly, his conduct should be regarded by us as an object of abhorrence. In making these distinctions, the divine love, as revealed in the Scriptures, is our guide. The acts and characters of wicked men are abhorrent to God, yet he ever seeks the good of these men's souls, and longs and strives to win them to a better life.

Love is no weak compliance with every man's course or character. True love requires penalties for sin. You may desire that a man meet his just penalty, and yet love him. Love must take its color according to its object. Love is not indiscriminate. It regulates its feelings according to the character of its objects, and is not less truly love on that account. Here we see the reasonableness and beauty of the Scripture doctrine. We must love God supremely, for he is the source of all good; then we must love all other beings according to their place in the system, and according to their character. Love by no means bears toward all the same feelings in its breast; it has not the same countenance for good men and bad. But one thing it has, and must have, else it is not love but hate, not God-like but Satanic,—it must have the desire, the willingness, the effort to promote the true good of all men,—to see all men, enemies though they be, made better; to see them saved from their wickedness, if they are wicked. This must be the constant element in love which we can never relinquish.

We may hate men's principles, their bad character, but to desire that any person should become more wicked and hence more unhappy and miserable,—that is, personally to hate him, and to desire for him evil instead of true good,—is against every commandment and the whole spirit of Christ. For hate in this sense there is no place in the gospel. It is the denial and opposite of all that is God-like, it is the violation of the whole gospel,—

the law of love. It is more than the breaking of a commandment: it is the overthrow of all gospel principles; it is a contradiction to the very nature of God, and stands in irreconcilable discord with all true religion.

To love our enemies, then, means to desire their true good, and so to regulate our conduct toward them as to promote it, so far as we are able. If it is asked, What is their true good? the answer is, It is the same as our own. It is right character and its consequences. Some of these consequences are happiness, peace, and a sound and sober mind. We are to desire these for all men, we are to be ready to promote them. This is opposed to the spirit of revenge which craves to inflict wanton injury or pain. Love may indeed rejoice in seeing the evil works of evil men brought to failure and confusion, but this is a wholly different thing from desiring to see the evil man himself involved more and more in the coils of his sinful habits and character. Love must ever desire that he be saved from these and come to a better mind and to the knowledge of the truth, even though he may be our personal enemy. Here, too, we must follow the pattern of the divine love. God in his government is ever frustrating the designs of his enemies, but, while he does this, he wishes the men themselves to be saved to a better life. He does not wish their harm, but only their good. He ordains penalty for their sin but this is because he is love, since penalty for sin is needful to uphold the supremacy of right and truth, and thus to promote the best good of the moral system.

It is certain that if the principle of love were carried out in its completeness by all, men would not live at enmity, but in peace. Love and hatred are opposites. Where love reigns supreme there can be no hatred, just as where light reigns supreme there can be no darkness. The precept "Love your enemies" is no peculiar principle standing off arbitrarily by itself; it is simply the universal law of love, which is the whole gospel, in a particular and, doubtless, most difficult application. Whoever rises to the height of Christ-like character where he can obey this precept does just so much to extend the reign of love in the world, and therefore just so much to banish its opposite, hate. Every deed and thought which is in harmony with this principle is one more ray of God's light in the world, to help banish the darkness of human selfishness, one of whose worst developments is personal hatred.—S. S. Times.

"Be of Good Cheer."

Life is full of sorrows, worries, trials, disappointments, and vexations. They have a depressing influence. Unless counteracted by the Gospel cheer men would sink under them. Jesus saw the need of an inspiring, helpful, and joyous religion. He did not take a surface view of occurrences and conditions, but went to the root of things in the provisions of His grace and love. His promises and guarantees are most animating and stimulating. They are scattered all through His discourses, but they are especially conspicuous in His farewell address. His disciples, on account of His departure, saw nothing but darkness and fear as they looked the future in the face. Their Master took in the situation and offered suitable consolation. He told of the blessed work in store for them. His departure meant greater blessings to them. There would be no spiritual separation from Him. His guidance and help would not be wanting. A divine Comforter, Illuminator, and Helper would take His place. A coming reunion of blessedness and glory in His Father's house was sure. Such, in general, are His cheer-tidings upon the memorable occasion.

He adduces the cheering consideration that His disciples would have the joyous sense of His restored presence and favor. Over against their "sorrow" because of the loss of His companionship is the assurance: "I will see you again." The grave might separate them for a little while, but He would appear as their resurrected Lord and friend. The sad soul would be succeeded by a rejoicing heart which "no man could take" away. So it came to pass. After the trying experiences during and after the crucifixion, the risen Christ, during the forty days preceding the ascension, appeared at divers times and in divers places, to the greatest delight of His followers. The same basis of good cheer exists now. Jesus comes to us spiritually—in and through the means of grace—by His word and Spirit. Every Sabbath commemorates His resurrection. Joy of heart flows from the anticipation of His second coming, when the entire soul and body shall dwell with Him forever.

Another source of good cheer is the mercy seat. The suppliant has a

Father able and willing to hear and answer. The original disciples had not before asked God for anything in the name of Christ, but after He left the tomb and ascended they sought blessings in and through Him, and "whatsoever" they thus asked they "received." In the experience they enjoyed the utmost delight. A like privilege is open to us. As we plead the death and merits of our Lord we receive answers of peace and are blessed. In the darkest and sorest strait, as we appeal to our heavenly Father through the all-prevalency of Jesus, our joy is full.

Again, Jesus lets the Christian mind and heart into a knowledge of the secrets of His grace. The time of prophecies has passed, and the date of spiritual revelation has come. The mystery gives place to the plain unfolding. The Father's will is no longer hidden in dark saying, but stands forth in luminous manifestation. How much more do we now know of the Father and His love! His will is revealed more and more fully. Things once hidden now appear clear to the glory of God and to the gladness of the experienced saint.

Moreover, Christ showed that His loving manifestation resulted in the Father's loving manifestation. He secured by His life and death reconciliation for the sinner. He attested His affection by what He did and said. He would undertake for them before heaven's bar, but it would be found that the Father knew all their needs beforehand, and was willing and able to grant them what they asked. He came from Him. He would return to Him. Father and Son would alike seek to advance their welfare. With a pleading Saviour and an all-knowing and responsive Father they would be safe and blessed. We have this same cheering hope. God loves us, as does His Son. He knows all our wants, and is favorably disposed toward us. He sent His Son to effect our redemption. Christ has returned to Him to enjoy His reward and to bring us home in the fullness of a gracious transformation.

Another element of this "good cheer" of Christ is the assurance that we live in a conquered world, and that we will come off conquerors, and more than conquerors, through Him that loved us and gave Himself for us. Come what may, we have inward peace, though we encounter "tribulation." The world may oppose us in our religious life, but we have nothing to fear in this direction, for Christ has "overcome the world" in our stead. Here is our security and triumph. We live in the world and go out of it triumphant through Christ's guidance, love, and power.—The Presbyterian.

Patience in Affliction.

It is not unusual for suffering invalids, shut away from privileges heretofore enjoyed, to regard themselves as useless to others, sometimes even as a burden. But if we think aught this need not be so. If only our hearts are filled with God's love and peace, this apparent loss may be amply compensated in our unusual opportunities to exhibit some of the purest traits of Christian character. Patience under such trying circumstances will be sure to make an abiding impression upon loving hearts around us. Many an attendant, quietly witnessing the triumphs of patience in the hour of weakness and pain, has been constrained to acknowledge the reality of religion, when all tender appeals from human lips have hitherto been insufficient.

But let us not forget that this patience is a godly excellence; otherwise it fails to accomplish the desired end. Mere stoical indifference or selfish inaction will not convince anyone of the truth taught by Christianity. Genuine patience is submission to God's will. It implies a humble trust in His watchful care and an assured confidence that "all things work together for good." It realizes how superior is God's wisdom to any choice of our own, and, so far from repining, rejoices even in hope. Souls, however solitary and afflicted, have a mission to fulfil in this world. In Christ Jesus they may accomplish marvelous results if they "bring forth fruit with patience."

If we would do good when in affliction, we are not necessarily confined to our own immediate circle of friends. There has been formed recently a Mutual Help Association, through which invalids may communicate directly, not only with the suffering, but also with Christians actively toiling in the Master's vineyard. What a grand life opens before one who, denied strength for service, may use the pen to encourage workers. The power thus applied for good is well-nigh immeasurable. And the best fruit is gathered for one's own experience while making, sometimes under great physical disabilities, such exertion. "I can never tell you,"

said one, "what secret strength has come to me through your kind letters, so full of tender sympathy, written in your sick chamber. Sometimes, well nigh discouraged in my work, your timely words have been like manna to sustain my soul. Your severe chastenings from the Lord seem to have fitted you for the service."

The reply from that patient sufferer was: "I have been reaping the benefit of our correspondence. Great as the effort has been to write, that labor has been forgotten in the thought that I may have been helping you in honoring the Lord Jesus."

This is practical religion. The true Christian enjoys the blood-bought privilege of filling his soul with the hope of future felicity. To encourage us in the path of toil or to strengthen us in the fiery furnace of affliction, God has opened to the eye of faith the golden streets of the celestial city. Far from disturbing those relations that belong to the present state of existence, these blessed glimpses serve to prepare us more fully for our life work.

Do not suppress these aspirations; only let us see to it that they are supported by a living intelligent faith. The Rev. John Wesley in his day was confronted with that form of error which claimed a certain selfishness in Christ's service, disdaining to accept a religion that has in it the sweetness of heavenly anticipations. The consequences that follow such teaching are always harmful. The Christian should ever "look for a city" beyond the range of mortal vision. Moses "had respect unto the recompense of the reward." David in his saintliest years lived much in the beyond; millions since his day have delighted in his rich, heavenly melodies. His "city of the living God" was not only Jerusalem, not only the spiritual Church on earth; it was the eternal city as well. Around this his thoughts gathered, toward this his soul aspired, oftentimes in prophetic ministry touched by the Spirit of God, and therefore in depth of meaning beyond his perfect comprehension.

The world will never outgrow the need of the heavenly vision. While yet in the thickest conflict of life, or "passing through the fires" of affliction, let us cast a frequent glance toward the beyond. It is God's will that we should sing in every condition:

"O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest,
Who art, with God the Father,
And Spirit, ever blest."
The Advocate

Amusements in the "House of Prayer."

An article recently published by the *Christian Worker*, and which, as one of its features, dealt with "Amusements as attractions to the Church," was read with interest. The query proposed was, What as a Church are we to bequeath to the twentieth century? and the answer in general was, Much amusement and little piety. With the general sentiments of the article the observing Christian must be in accord. Possibly an additional observation on the same line will not be out of place.

Fifteen years of observation, and shall I not confess of slight participation, have convinced the writer that the spiritual benefit resulting from amusements in the "house of prayer" is small, so much so that a business manager of a playhouse who had such results from similar efforts to add to his constituency would reject them. I have never known of a person brought to the Church as an adherent, much less become a confessor, by amusements. I have seen strangers at entertainments, many of them persons who never seen before or since except on similar occasions.

On the theory that amusements attract to the house of God as a religious society, let it be observed that it is a theory advanced and urged with reference to the poor and uncultivated only. There is a consciousness that for the cultured and refined such means will not do. Their discrimination discovers the disharmony of the means to the desired end. But the poor and uneducated are supposed to be less discriminating, and that after an evening's fun they will more likely seek forgiveness in the blood of Christ. Such view is plainly superficial.

Furthermore, if it be the purpose and desire to get non-church-goers to God's house, there is a way less noisy, less objectionable and more efficient. It will cost but little more money, and, so far as getting the outcasts to church is concerned, it will leave the "amusement" method in incontestable inferiority. Here is the method we refer to: Post in the Bowery, in the Bowery lodging-houses, and in localities where the homeless wanderers gather, a circular letter to this effect: "All persons who attend the service in

church will receive a quarter as they pass out." Nor, in our judgment is this method open to severer condemnation than that which pays the money to less needy persons and for necessary preparation, and which fills the "house of prayer" with roars of laughter, all to attract the churchless. If we are really anxious that the outcasts shall attend divine service, the method we have proposed will, we are convinced, accomplish such end. Those homeless men, with tattered garments, gaping shoes, matted hair and unwashed hands, would, unless all signs fail, relish the opportunity to sit on a soft cushion in a warm church, and in the course of an hour, during which they were housed from the north wind, driving sleet and biting cold, receive a quarter of a dollar. Would they accept the invitation? Just try it and see if they do not flock in from the four points of the compass. If you really wish to attract the wanderers to church by means other than "I, if I be lifted up, will draw all men unto me," why not use a method which will be efficient? *The Christian Worker*.

God's Promises.

Does your spirit faint? The Divine promises are a dropping honeycomb, better than Jonathan's. Dip your pilgrim staff into the richness and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the cool shadow of a great rock in a weary land. Have your steps well nigh slipped? They are a staff in your hand, on top of which, betimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road and to bear you on with gladness of heart. Put but a promise under your head by night, and were your pillows a stone like that at Bethel, you shall have Jacob's vision, and the thirstiest wilderness will become an Elisha, with palm tree and wells of water.—*Andrew Gellie*.

Condemn no man for not thinking as you think. Let everyone enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every reproach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all.—*John Wesley*.

The best way out of a disagreeable situation is to do your duty in it.

The way to success is to follow the path indicated by the next duty.

Very Satisfactory.

St. John, N. B. May 23, 1896. I have taken Hood's Pills and it affords me much pleasure to recommend them. I have found them everything that they are claimed to be and very satisfactory as a cathartic and liver medicine. Mrs. J. H. Welsh.

HOOD'S SARSAPARILLA is the one true blood purifier.

A Life Saved.—Mr. James Bryson, Cameron, states: "I was confined to my bed with inflammation of the lungs and was given up by the physicians. A neighbor advised me to try Dr. Thomas' Electric Oil, stating that his wife had used it for a throat trouble with the best results. Acting on his advice, I procured the medicine, and less than a half bottle cured me. I certainly believe it saved my life. I was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good."

They Never Fail.—Mr. S. M. Boughner, Langton, writes: "For about two years I was troubled with Inward Piles, but by using Parlee's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parlee's Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Constipation, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

Cuticura

Instantly Relieves
**SKIN
TORTURES**

A warm bath with Cuticura Soap, a single application of Cuticura (ointment), the great skin cure, followed by mild doses of CUTICURA RESOLVENT (the new blood purifier), will afford instant relief, permit rest and sleep, and point to a speedy cure in every form of torturing, disfiguring skin humors.

Sold throughout the world. British depot: NEWBURY, London. Export Agents: Messrs. J. & W. G. & Co., Ltd., London, U.S.A.

Scott's Emulsion

Has been endorsed by the medical profession for twenty years. (Ask your Doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-Liver Oil and Hypophosphites. Insist on Scott's Emulsion with trade-mark of man and fish.

Put up in 50 cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.

LOOK

What I have to say for your benefit. I know you want to save money and you can do it by calling at 152 and 154 Queen Street West, Toronto.

We are headquarters for Stylish Goods and Low Prices and thousands of people throughout this province are ready to testify to these facts.

LISTEN

To some reasons why you can do better with me, and then use your own judgment.

1st. I have made my business a close study for thirty-two years, and thoroughly understand it.

2nd. I have spent many months of time and many thousands of dollars in travel, and now import my goods direct from the best manufacturers in England, Scotland, Belgium, Germany, Austria, United States and Canada.

3rd. I have reduced my expenses to a minimum and can do with small profits having no partner to live out of the profits. Everyone knows it is impossible to sell cheap under heavy expenses.

4th. I am not expecting to add to my fortune by large profits but to make a living by honest toil in working out the details of my own business.

5th. I import all my own stock for up-holding and manufacture all my own goods.

6th. I buy for cash in large quantities and save the cash discount.

My stock of Furniture, Carpets, Children's Carriages, Crockery, Glassware, Lamps and Silverware was never more complete and prices were never so low.

Soliciting your favors.

I remain yours truly,

James G. McNally.

Agents Wanted in U. S. and Canada,

WALTON & CO.
Sherbrook, P. Q.
and Derby Le.

TO THE ELECTORS.

OF THE

County of Carleton

GENTLEMEN.

I have accepted the nomination tendered me by the Liberal-Conservative convention and am a candidate for the representative of this, my native county, in the approaching election for the House of Commons.

I am strongly of the opinion that one of the most important questions in Canadian politics is the Prohibition of the sale, manufacture, and importation of intoxicating liquors, and will, if elected, vote for a prohibitory law, and do what I can to have such a law enacted.

I am in favor of the Fiscal and Trade Policy of the present government. As I did when I had the honor of being your representative in a former parliament I will if elected vote for such measures as I believe to be for the best interests of this County and the Dominion, regardless of party.

F. H. HALE.

AGENTS wanting profitable employment through the Summer can find it with us as we have newest Russian varieties of Nursery stock, and new Seed Potatoes. Salary or commission. Write us at once for territory.

PELHAM NURSERY CO., Toronto, Ont.

GUNS RIFLES & SPORTING GOODS

Wholesale and Retail,

JAMES S. NEILL

Wanted.

A MAN to sell Canadian and U. S. grown trees, Berry Plants, Roses, Shrub Hedges, Ornamental Trees, and Seed Potatoes, for the only nursery having testing orchards in Canada.

We give you the benefit of our experience so your success is guaranteed. If you are not earning \$50.00 per month and expect to write us at once for particulars. Liberal Commission paid part time men. Farmers' sons should look into this! It pays better than working on the farm and offers a chance of promotion. Apply now and get choice of territory.

E. P. BLACKFORD & CO., Toronto, Ont.

Farmers Plaster.

Just received, one car Farmers Land Plaster, for sale low,

JAMES S. NEILL